

The Commonweal

WEEK BY WEEK

The Long Road

GOODNESS diffuses itself, Aquinas taught. In a way, as it is with the rotten apple, the same might be said of evil. And here is the unavoidable dilemma facing anyone who has come to grips with the nihilism of the age: how to fight fire with fire without setting everything ablaze.

There is a kind of ironic victory that the nihilist can have, even when like Hitler he lies dead in the debris of the destruction he caused and his generals are actually drafting the terms of surrender. It is the victory of those who have turned peaceful men into men of violence, thoughtful men into blindly angry opponents. The victory of those who hate the light and have brought other men to stumble around in their darkness.

Mussolini tasted this bitter triumph, though he died a disgraced and defeated man hanging from a lamp post. The Duce taught his sons to "live dangerously" and to feed on violence. When one of them spoke poetically of the savage beauty of glowing cities and burning bodies seen from a death-dealing plane, Americans were properly disgusted. But before he died, Mussolini could have seen that kind of killing glorified in a thousand American newspapers and heard the same sentiments expressed by a thousand US fliers.

When Franco's planes dropped bombs on heavily populated cities, American public opinion was outraged. That was in the late thirties. Within a few years our own Air Force had become the real master of obliteration bombing.

There was the shock of Pearl Harbor one Sunday afternoon, a day of infamy. Less than four years later the headlines screamed Hiroshima.

That is the way it goes.

Even the fairly young man today has lived long enough to know several different Americas. The changes that took place between the time when Bruno Mussolini's poems revolted Americans and the years when Hollywood showed

clean-cut AAF men smiling contentedly after they dropped their loads on Cologne or Dusseldorf were not deliberately chosen. They were the indirect work of our enemies.

Something like that is happening now. Still another America may be coming into being, one indirectly created by the conspiratorial mentality of the Kremlin. The London *Economist* has referred to the first half of 1950 as our "months of degradation." It has been a time of confusion and general suspicion, such as must exist in the always-threatened police state, and of frustration. The enemy may be anyone, anywhere and the temptation is to swing out wildly and blindly, forgetting the safeguards provided by the maddeningly slow, laborious processes of law. The temptation has been to make the accused prove their innocence, to salvage their reputations, before the courts have pronounced them guilty, and to grow weary with judicial procedure. The American courts in every case have been scrupulously just in dealing with those accused of betrayal or treason. But the popular tendency is to anticipate the courts, to pre-judge the accused, in the public press and the public forum, on the basis of what may turn out to be coincidence, circumstantial evidence, non-conformism or mere assertion.

THE Hiss conviction and the Fuchs case shocked Americans profoundly. We, who never feared before, learned for the first time what a fifth column could mean in terms of betrayal and survival. The natural first reaction was near panic and consequently the temptation to lose faith in ourselves and our own ways.

For months now the spotlight has been held by men like Whittaker Chambers and Louis Budenz who speak another language than the one we are used to: men who because of their backgrounds and personal histories accept treason and conspiracy as almost normal social phenomena. The ascent of these deadly serious informers

• THIS WEEK •

Week by Week	187
Labor and the Isms <i>by Francis Downing</i>	191
The East Looks to the West <i>by Charles Malik</i>	194
The Minor Vices <i>by Donald Attwater</i>	195
Two Poems <i>by Jessica Powers</i>	197
The Screen <i>by Philip T. Hartung</i>	198
Of Note	199
The Burden of Gold <i>by Daniel-Rops</i>	200
Books	201

Editor: Edward S. Skillin
Contributing Editor: Philip Burnham
Managing Editor: Edward F. Meagher
Feature Editor: John Cogley
Assistant Editor: William Pfaff

Associate Editors
 John C. Cort, Anne Fremantle, Gregory Smith
Cinema: Philip T. Hartung

Advertising Manager: John Brubaker

• NEXT WEEK •

CLARA MENCK writes of the American "re-education" program in Germany.

"This word was used in the first years not only in a political but in a moral sense. It reminded the Germans of the Nazi slogans of "*Umschulung*" or even "*Gleichschaltung*" and had for their ears an undertone of Sunday-schools and self-righteousness. It hurt the feelings of the anti-Nazis and made it a good sport for nationalists to find soft spots in the candid armor of half-gods. . . . All meetings of Americans and Germans were shadowed by the idea of re-education."

who have emerged from the conspiratorial darkness, and of Senator Joe McCarthy in the role of reckless, irresponsible bogey-man have set the mood of the day. Where there is fear and suspicion the tendency is to react emotionally and blindly, and in time, if the mood persists, the voice of reason is stilled forever. There is a great deal of confusion today, from Washington to Main Street, but we should know where we are going.

Neither a Colony nor a Pawn

FOR four years French troops have been battling in Indo-China. The fighting has never been large-scale. It has taken the form of night raids, ambush, individual assassinations, sporadic bomb throwing. But it has been continuous. Ten thousand French soldiers have been killed, 90,000 wounded; Ho Chi Minh's casualties are believed to be even higher. It is a man-sized war.

The French have been fighting for the preservation of empire, for sources of rubber, corn, rice and other raw materials that are important to their national economy. During these past four bloody years Indo-China has obviously been an economic liability. Regardless of the fluctuations of the battle lines, Ho Chi Minh has been winning out. For his aim is to make continued occupation of Indo-China so bloody and so costly that the French will give up and get out.

That is no longer possible, for Allied decisions have now put the battle with Ho on a new and broader stage. Indo-China has been caught up directly in a war that is worldwide. The battle is no longer to hold a potentially wealthy French possession but for the strategic key to all South-east Asia. It is no longer Ho against 150,000 French colonial troops, but Soviet Asia against the United States and the bloc of Western Powers.

The French colonial troops, as the only effective defending force, are no longer the protectors of overseas possessions for *la patrie*, but the defenders for the Allies of a whole subcontinent.

This situation involves the greatest perplexities. How is it possible for the West to strengthen the French troops in Indo-China without antagonizing the forces of the Indo-Chinese and other Asiatic nationalisms? The fact that with their present status under Bao Dai these peoples have far more freedom and self-determination than they would in the Communist Empire takes some proving: nationalism is the dominant senti-

ment in the Orient and it is conceived of in terms of getting rid of the white masters that remain.

Can the Allies strengthen the French forces and actually increase local autonomies simultaneously? Hardly. For the time being it would seem that technical and other economic assistance is the most feasible accompaniment to military aid—until an effective native fighting force can take the place of the beleaguered French army. And complete independence must clearly be agreed by all as the eventual objective.

Guerilla warfare is said to be so extensive in the Chinese interior that Mao is not yet in a position to proceed South. On the other hand the fall of Hainan, but 150 miles from the Chinese mainland, makes it easier to get heavy armament to Ho Chi Minh. Besides, the Chinese, under Russian supervision, are building a new railroad to the Indo China frontier. The pressures are building up.

All this makes the long-range development of Southeast Asia, belatedly planned by the Atlantic Powers and by Australia and the other Asiatic members of the Commonwealth, highly problematical. Yet such plans must go ahead. For a real show of force on the Allies' part in Southeast Asia may be sufficient. If so, the peoples involved have some future.

Cheaper by the Dozen

ONE hundred ten thousand new homes were begun in the United States during March, 126,000 during April. The first four months of this year have seen well over half again more homes built than the first quarter of last year. After the summer slump, the construction industry has come back with a roar that has sent material prices away up. Construction costs are now rising on an average of 1% a week.

So far the builders have been absorbing the increase, business being far too good for them to do anything which would hurt demand. But the builders can only take so much beating, and when the over-all price of materials goes up as much as 15%, then they say they've had enough.

The market on building materials is so uncertain at the moment that nobody—lumberman, distributor or builder—wants to get caught with a big inventory. It's odd man out with an economic vengeance, and the builders with big contract obligations are getting caught.

Apparently only an increase in retail prices that is big enough to put a substantial limit on

the market will be able to cut prices. A Cleveland banker says that in the meantime "we're playing it close to the chest." Bankers are not unaccustomed to playing it close to the chest, but the builders are, and they are worried.

From this it is apparent that Americans are determined to become home-owners. Around a hundred thousand a month are doing it. At least they are becoming mortgage owners. A survey of the real estate sections of the newspapers is illuminating. On Long Island, between May 10 and 21, construction was begun on projects that involve about 15 million dollars. This \$15 million is going into a revolution in housing, for the projects are not separate homes, but privately developed villages—one of them planned to have 1,000 homes, one 260, one 210, 600, 100, etc.

The granddaddy of this thing is Levittown, which has over 12,000 homes, along with eight swimming pools, parks, shopping centers and everything else necessary to a residential community. The 12,000 homes aren't all alike (the model changes from year to year, and some villages offer a choice of designs), but then again you can't quite say that they are different. Certainly the prospect of looking up a Levittown friend whose address you don't exactly remember is staggering.

These villages offer remarkably useful homes for remarkably low prices. Better homes could hardly have been provided to meet a housing shortage as critical as ours has been in the last few years. But the curious thing about the phenomenon of the mimeographed house is that it is anything but temporary. The villages are planned to last.

It's rather like having an apartment, only with grass to cut; and that's surely a whole lot better than having a numbered niche in Manhattan towers for the kiddies to grow up in. Still, there is something to be said for a home that is built to fit your own family and your own life, and is not the same model that cousin Louie in Sylacauga owns, identical down to the last stainless-steel, double-drainboard sink. We still feel that persistent, painful desire to look out our Thermopane retractable picture window and see the Atlantic, or Mt. Shasta, or the pungent fog; not the neighbor's untidy living room. The people who can afford such a home apparently do not agree with us, for it is not just small homes that come in litters; the most handsome ads in the Sunday papers are for \$35,000 homes—"choice of 26, for discriminating purchasers."

Two Warm-Up Primaries

PEOPLE looking for Republican signs of life are greatly cheered by the primary victories of Wayne Morse and Governor Duff. In both cases political liberalism, as opposed to traditional Republican conservatism, was a leading issue. But there was no element of surprise. Senator Morse, one of the best-known "progressives" in the Senate, had as his opponent a political newcomer named David I. Hoover.

In that his adversary was the long-powerful Grundy machine (and the Pennsylvania Manufacturers' Association) James H. Duff's landslide victory for the Republican senatorial nomination is the more significant of the two. It is not only the significance of Governor Duff's leadership of the anti-Dewey forces at the last presidential convention, but also of his impressive record of constructing state highways, abolishing stream pollution, raising teachers' salaries, building hospitals for the mentally ill and establishing an equitable tax system.

Governor Duff recognizes that even the opposition party must now accept social progress; he draws the line at excursions into socialism—a distinction often quite a feat in specific instances. One of the Governor's prejudices is to favor state action rather than federal social action (again a poser where the poorer states are concerned). He won, however, on his record.

It should long ago have been plain to everyone that, in order to keep in there pitching, the Republicans have to move with the times. It will have to be "me-tooism" of some sort in 1952. In the interval the policy-makers had better get their heads together on a program that recognizes present social realities. The type of alternative proposal on medical insurance which Senator Ives, Representative Javits and others have drawn up provides a clue for planks on other matters. If they but knew how to use it intelligently, the Republicans have a real issue in the growth of the centralized welfare state. They will never successfully dramatize it until they come forward with positive alternatives.

One More Chance

WHAT Secretary Acheson brought home with him from London is, in one respect, the same thing that President Wilson brought back from Versailles. This newly energized Atlantic Treaty proposes what the League of Nations did some thirty years ago, that the United States

come out of itself and make common cause with a body of foreign nations.

This time it is hard to believe that Acheson will receive the same treatment from the American people that Wilson did. For actually it has been the United States that, in helping to organize first the United Nations and then the Atlantic powers and in coining the phrase "the integration of Europe," has shaken off its former reluctance to join and has led this post-World War II internationalism.

What we will be integrated into is not Europe, really, but an Atlantic grouping that will replace both the old idea of a disjointed Europe and the new idea, frequently proposed on the Continent, of a Europe that can stand on its own feet as a third power between Russia and the United States. Physically this latter idea is an impossibility but there is about it a healthy European desire for national independence and self-assertion.

Unlike Wilson's papers, Acheson's are signed and sealed and so it may seem that he has no selling job to do here at all. Perhaps not. But the thing about the London agreement is that it brings the general and brotherly language of the Atlantic Treaty to the neighborhood of specific points and only as these points are debated in Congress will it be clear how far the American people are willing to go. When, for one thing, the US agrees to assume responsibility for strategic bombing and Europe agrees to assume responsibility for ground troops in this integrated defense system, it should be evident that we are, in a new way, intimately involved and morally obligated in Europe's wars. Yet the *New York Times*, while endorsing this idea, is quick and quaintly nostalgic in saying that, despite all this, it is still true that only the Congress can declare war. Which, of course, is technically true.

But the fact is, the London agreement can work only if the participating nations give up some sovereignty to the larger community, meaning that we limit Congress's power in advance, and that is bound to come hard. It came too hard once before and it can again. As Wilson found out, no politician or statesman can afford to oversell his people and in that sense all this is still very much up to the individual American, just as long as the politician's job hangs on what is in the voter's mind. Often it seems that treaties like the London agreement are made over the head of the individual citizen but his and his Congress's ways of redress and referendum, of appropriating or not appropriating funds, still stand. Now the choice is his again and how many more he will have is anybody's guess.

Labor and the Isms

Unions still accept "the American Way" but may be driven to change.

By FRANCIS DOWNING

IT WAS the belief of Lord Acton that history is not economically determined, but is the result of ideas. But he believed, too, that men follow or cluster about ideas which are mostly wrong.

The European labor movement has been distinguished from our own in many ways. The chief distinction is one of ideology, with which the European labor movement has long been drugged. On the whole it has been identified either completely or, as in England, ambivalently with Marxian Socialism. It was this fact, coupled with all its implications, which led to the labor schism marked by the existence of the Christian unions. In passing it is worth observing that the control of some unions by Communists has led to healing the schism recently in Italy, where the Catholic and Socialist unions have merged.

Partly in consequence of its subscription to ideology, European labor has been marked by a political character from which our own labor unions have been largely free. If you reply to me that American labor has been in politics long before 1940 I agree. But the facts prove that it has been in politics at specific times, for specific purposes and ends, and that it moved always within the orthodox political tradition. It meant always to produce specified changes: to reform, not to destroy or rebuild, society. It has accepted the two party system. It has been characterized by pragmatism; it has not been confined by ideology. It has been at war with management, not with capitalism. It has been at war with management and has hated management; but it has never defined the war as being about "surplus value," or as being a function of a class struggle. It has formed no labor party to advance its course.

In England they order things differently. On

FRANCIS DOWNING was formerly educational director for the CIO-UAW in the Eastern States. He is now teaching at Queens College in New York City.

its anniversary Miss Barbara Ward can write of the British Labor Party:

It is fifty years old this year, and in spite of the story epoch through which it has grown, with revolutions, mighty wars, scientific discoveries and profound changes in the pattern of world power, certain characteristics of the labor party have remained virtually unchanged. Above all, the central dilemma of the party—whether to be revolutionary or reformist, whether to represent a fixed ideology or an empirical idealism—was present on the day of its birth and is with it to this day. (The New York Times Magazine, April 16, 1950.)

The test of whether or not a party is "revolutionary" in this context is public ownership or nationalization. Since 1918 nationalization became a reluctant part of the program of the British Labor Party: and it is not, I think, too much to say that the very word became talismanic. Never have its difficulties become so apparent as when public ownership became a fact instead of a slogan. That I am not making this up is testified to by the British workers themselves. The National Union of Mineworkers has reported to the Trades Union Congress that "the good will that has been built up so laboriously since [nationalization] is being replaced by cynicism."

★

WHAT I have been saying offers no comfort to the prejudices of the Wherrys and the Kems and the Brickers or the Gabrielsons. For the discontent of the British workers may not be, indeed, a criticism of public ownership itself, but of its method of operation. Nonetheless conflict about it exists between some of the unions, and the Trades Union Congress. A resolution of the Transport and General Workers Union reads as follows:

That this conference, being very dissatisfied with the present position of many of the nationalized boards and executives, demands that trade union representatives should be placed upon these boards and executives with the right of the members to recall such trade union representatives as and when considered necessary.

June 2, 1950 191

Writing in *The New Leader* of April 29, 1950, Mr. Allan Flanders, a British journalist and trade unionist, asks an important question to which he gives answer:

What is the explanation for this recent ebullition of discontent with the running of the nationalized industries? One obvious factor is the exaggerated hopes long associated with the idea of nationalization. Decades of propaganda have left the workers with the conviction that nationalization would mean (1) getting rid of their present "bosses," and (2) greatly improving their own conditions of employment by eliminating profits. The reality has been otherwise. They have had to deal, by and large, with the same old managers and possibilities for rapid advances are severely limited.

I am not here suggesting that the problem facing the British is insoluble. I am suggesting that it is difficult and, unless it is to lead to some attempts at pure syndicalism, requires a careful and realistic assessing of where the British worker is, and where he is going.

It would be extremely foolish if there is a lesson in this for the American unionist, and if he missed it. There are signs that he is not missing it, and they command our attention.

★

IT IS as foolish as it is inaccurate to describe the original difference between the CIO and the AFL as one merely of craft or industrial unionism. From the outset the ideologists sought shelter and competed for influence within the CIO. The Communists, of course, contested power—and large international unions were riven by political warfare between what was loosely described as the Right and the Left. But he is uninformed who thinks that the elimination of the Communists from the CIO has eliminated the ideologists—that those are gone who would shift the weight and power and influence of the CIO in favor of public ownership of major American industries.

As far back as 1883 Samuel Gompers, president of the American Federation of Labor, observed that "those who try to inject socialism into the labor movement are generally opposed by the trade unions at large." And some years later the pragmatic, as distinguished from the doctrinaire, character of the Federation was testified to by Adolph Strasser in these words: "We have no ultimate ends. We are going on from day to day. We are fighting only for immediate objects—objects that can be realized in a few years." To this understanding of its place in the American scheme of things the Federation has been consistently faithful.

But Mr. Murray has, in a sense, been a leader of a coalition of forces held together in suspensive disagreement. Even those in the CIO who accept what was once known as pure and simple unionism, who look upon political action with loathing have, in specific situations, leaned on the strength of government. Such leaning is habit forming.

★

THERE are, however, bright and influential men who want more of government than occasional aid. Writing in the recent Signet book, *The Christian Demand for Social Justice*, Mr. Victor Reuther observes.

There remains a residual responsibility of government. In the event that neither private initiative nor the spur of industry councils proves able to cope with the social problems that arise from existing concentrations of control, then we shall look to the government to assert its authority on behalf of the public good. Anti-trust prosecution of monopoly is a familiar example, but the very modest measure of its success in the past suggests that *government operation of at least a sizable chunk of monopolized industry may be the only means of protecting the public.*

Yet the President of the CIO Utility Workers of America, Joseph A. Fisher, told his convention in New York last month, that he opposed a CIO resolution which asked for greater government ownership of industry. He said, further, that by Mr. Murray, "we were assured that CIO *does not favor nationalizing any industry in the United States, whatever may be said by some people.*"

Mr. Fisher approved a resolution—passed by his own union—which opposed "government ownership of industries that properly belong in private hands."

Arguing in favor of the resolution Mr. Fisher said that "despite the fact that some individuals have been going around the country indicating their belief in government ownership of various utilities, they are not speaking for the CIO."

What, however, bothered Mr. Fisher, especially, was the problem implied in government ownership of industry, something which remains unstated by its advocates. And that is what is the relationship of a union to a government which is the employer. Mr. Fisher's answer strikes me as an extreme one—one which, I think, does not necessarily inhere in such a situation. Yet his answer is more important than my own interpretation of it:

Where the government owns an industry, you don't have the right to strike or even discuss

grievances. Even the TVA workers don't enjoy the same benefits as those of surrounding utility companies.

We know the facts because we have some workers on public projects. With each change of administration there is a change of policy.

And, then, Mr. Fisher aligned himself with the tradition of Samuel Gompers and the Federation: "For myself, I no more want Socialism than I want Communism. I feel that our American way is the right way."

Of course, the phrase "American way" is one that has been put out of meaning; since it is used by all kinds of people who mean by it different things. It is one of what Lewis Carroll called portmanteau words: it carries all sorts of trash. But to pursue this further in respect to Mr. Fisher is merely to cavil. For him it is a phrase through which Socialism is rejected—and that is all I am concerned with here.

★

DOCTRINE has been repudiated by the CIO in favor of empiricism. And since this is an attitude long since adopted by the American Federation of Labor, it is but accurate to say that the American labor movement is not caught up in blinding vision, in dogmatic belief in panaceas. And this excites my interest and my adulation. For life, any more than labor movements, cannot be successfully contained by dogma. Inhering in dogma always is the danger that men will be sacrificed to it by the dogmatist. Dictatorship has not always resulted from the evil men but from the good; from men so moved by vision of ends which to them seemed holy, that their humanity became crushed by the bright expectation, the mere contemplation of their splendor. "In all these cases," notes Bertrand Russell of some of history's tyrants, "the trouble came from dogmatic belief in a panacea—a belief so dogmatic, and a panacea so splendid, that any cruelty was thought permissible in bringing about the desired end."

What our American labor movement is doing, it seems to me, is avoiding the tempting but deceptive proposition that it can be secure from conflict. It assumes, as do all who are wise, that tension in life, in society, is perpetual; that all equilibrium is both delicate and doubtful.

It may be, of course, that its thinking does not run in this way, or employ this kind of vocabulary. It may be that, in acting as it does, it reveals the immediate, un verbalized distrust of what is loosely called philosophy; the swift avoidance of abstraction, the instinctive revulsion from all forms of systematic order, which, it would

appear, is most natural to all Americans. Indeed, if this be true, it now occurs to me, that Mr. Fisher's feeling that the "American way is the right way" has a richer and more native meaning than I had at first supposed. Like Daniel Boone he wants more elbow room, more freedom to maneuver. He will wear a coat, but not a straitjacket; a tie, but not a halter.

★

ALL this to the European seems queer. All the European trade unionists, whom I used to meet in Detroit during the war, were united in the feeling that our labor movement was romantic and naive. They asserted that we lacked class-consciousness and political acumen.

But to talk thus is to misconceive the situation. Classes exist, of course; indeed Harvard's President Conant believes our society shows more stratification than was present before 1870. But the thing which exercises the mind of the American worker is not so much whether or not he can change his status, but whether he has any status at all.

He has perceived, it seems to me, that class can be a function of power as well as a consequence of ownership or the lack of it. Classes are not destroyed by nationalization. The concentration of power has created new classes, with all the implications of prerogative and prestige, in Russia where collective ownership is supposed to exist. Public ownership may be accompanied by, or, indeed, produce a despotism at least as great as that known to any other system. The American worker would be very drunk with doctrine who had not discovered this. The important thing is that unions exist and have function; neither is compatible with despotism. In democratic England the experiment with nationalization has not proved that the dignity or the status of the English worker has, on that account, improved.

The life of the labor movement, like yours and mine, is wholly unpredictable. Obviously it is not satisfied with things as they are. But it is sincere when it says that it accepts the free enterprise system, but wants to make it function. Philip Murray has characterized capitalism as being as atheistic as communism. The challenge is to management: if it insists on running its organization wholly for profit, on its alleged right to make, privately, decisions which have profound public effect, it might change the direction of our labor movement. Events have had as great a part in history as ideas. But what the labor movement believes in 1950, it has made clear.

The East Looks to the West

The silent example of Western freedom
is not enough: men need ideas too.

By CHARLES MALIK

IT IS FAIRLY easy to work out a critique of Communism. The doctrine is only a hundred years old, and its effective entrenchment in the Eurasian heartland is barely thirty years old. Besides, its basic literature is fairly compact: you have the writings of Marx, Engels, Lenin and Stalin, which are fairly accessible.

It is far more difficult to elaborate a fundamental critique of the West. You do not have here a handful of masters, as in the Communist world; you do not have a well-marked-out body of official literature. Governmental action is not informed by rigid theory as in the Communist world. There is endless variety and difference, considerable looseness of connection, and a great deal of fumbling and muddling-through and empiricism. Yet a general critique is necessary, because war and peace are not only a function of Communism: they depend also on the state of health or illness in Western culture.

There are many phases of Western life which are repulsively materialistic. The spirit of business and gain, the maddening variety of things exciting concupiscence, the utter selfishness of uncoordinated activity, all this is not something to attract and inspire. To the superficial observer who is not able to penetrate to the core of love and truth which is still at the heart of the West, there is little to choose between the soulless materialism of the West and the militant materialism of the East.

There is a general weakening of moral fiber. One gains the impression that the great fund of moral strength which has been handed down over the ages is not being creatively replenished. There is thus a terrifying waste of substance.

Quality is in eclipse. Quantity and size dominate. Not the better and truer, but the larger and physically stronger: these call forth moral approbation.

I must say in all humility that the leadership of the West in general does not seem to be adequate to the unprecedented challenges of the

CHARLES MALIK is *Minister to the United States from Lebanon*.

age. There is a tragic dearth of men, men who are so genuinely in touch with the hearts of their fellowmen as to have only to open their mouths to be loved and followed. The world desperately cries out for masters; for it is only the voice of conviction and truth that is going to save us.

There is a corresponding bankruptcy of fundamental ideas. There is thus in this realm an unequal struggle for the hearts of men between Communism and the West. Communism displays a set of generic ideas—I believe for the most part false—in which it passionately believes—I believe misguidedly—and for which it is willing to die. There is no comparable ideological passion in the West. The talk about democracy, freedom, representative government, is woefully inadequate: it deals for the most part with pure form, sheer external machinery. It does not satisfy man's deepest cravings for friendship and understanding and truth and love.

Nor does it do merely to reject Communism. A positive alternative must be suggested. The only effective answer to Communism is a genuine spiritualized materialism which seeks to remove every trace of social injustice without loss of the higher values which constitute the very soul of the West. Communism cannot be met by a mere nay; it requires a yea which will do full justice to man's material needs but will at the same time place them in their subordinate position in the scale of values.

The tragedy of the world today is that the traditions which embody deepest truth are not clearly, sufficiently, responsibly, boldly articulated.

Nor is it sufficient in this cruel century to be happy and self-sufficient. The West must step forth and lead and not only in material things. It is not enough to make good institutions and leave it to others to copy them. For man is not merely an ape; he does not only mimic the good example of others. Man thirsts after ideas.

★

IF the West only exports the silent example of flourishing political institutions and happy human relations, it cannot lead. If the only export is a distant reputation for wealth and prosperity and order, the West cannot lead. Nor can it really lead if it sends forth to others only expert advice and technical assistance. To be able

to lead and save itself and others, it must above all else address the mind and soul. Western tradition, rooted in the glorious Graeco-Roman-Hebrew-Christian-European humane outlook, supplies all the necessary presuppositions for leadership. All the West has to do is to renew the sources of life it already has.

The challenge of this epoch is not Communism, but it is whether or not Western society, conceived in the joyous liberty of the Greek city-states and nurtured on Christian charity, can still recover from the worship of false and alien gods and return to its authentic sources. The challenge of the moment is whether modern man, distracted and overwhelmed by himself and the world, can still regain the original integrity of his soul.

Whatever the weakness of the West, it still has one saving glory: the Church is free, the University is free. It is a great thing to preserve unbroken the tradition of free inquiry started by Plato and Aristotle, and the tradition of love emanating from God. Truth can still be sought and God can still be loved and proclaimed in joy and freedom. And this fact alone is going to save us. It will not be by pacts, nor by atomic bombs, nor by economic arrangements, nor by the United Nations, that peace will be established, but by the freedom of the Church and the University each to be itself. Communism does not know what it did when it subjected the Church and the University to its own dictates.

We must hope and pray that there will develop in the Western world a spiritual renaissance which will rediscover and reaffirm its glorious hidden values, and fulfil mankind's longing for a more just order of things, a more beautiful world, a New Heaven and a New Earth. Modern man sees before him the possibility of universal plenty for the first time in history, and grasps at any doctrine which seems to promise him the fulfilment of his dream. To ask Communism to change its nature without satisfying the need to which it is a response, is to offer the world not bread, but a stone.

★

COMMUNISM is a doctrine of despair. Its only and complete answer, therefore, lies in the existence of hope. If the Western World can show a way to eradicate the shame and scandal of poverty, of exploitation, of oppression, of greed, without resort to social revolution and class struggle and dictatorship: if it can place these material values in their proper subordinate place within the context of a spiritual renaissance which will be revolutionary without being subversive and which will draw its substance from the infinite riches of the Western positive tradition, then the necessity for Communism will vanish, and the specter which now walks the earth will be laid forever.

FROM ENGLAND

The Minor Vices

ANY "serious-minded" visitor from England to the United States or vice-versa can hardly escape making comparative observations of the addiction of the people of the two countries to betting and gambling, tobacco and alcoholic liquor, three habits that are often referred to as "minor vices." It is an unfortunate phrase, for in themselves they are not vices at all; and if indulged in to a degree that makes them vicious, they are then emphatically not "minor." As for comparison, mere statistics of "consumption per head" and all that, don't get us much further: they leave out too much. Ten men drinking two pints of beer a day, and one man drinking nineteen pints, one man one, and eight men none, both give an average of two pints each—but the two sets of facts are entirely different. I have a strong impression that gambling, "drinking" and smoking are relatively more widespread and more intense in England than in America: but then America is so vast and populous that many things tend to appear very thinly spread, and so to be less noticeable than their importance warrants.

Anyway, there is at present in Great Britain a royal commission examining the matter of betting and gambling and the law relating thereto (of course our betting cognate laws are uniform throughout the country, and nowhere in Great Britain would a "one-armed bandit" get past the police. We have nothing equivalent to Las Vegas, Nevada.) and at its request a memorandum was presented by the authorities of the Catholic Church in this country. It of course set out the practical teaching of the Church on the subject, adding that it is the opinion of moralists that "there is nothing wrong in a man earning his livelihood as a gamester or a bookmaker;" and proceeded to a number of observations on some pertinent problems of the day.

The most popular form of gambling in England at present, called "football-pools," is on the results of professional football (soccer) games; it involves the filling in of (to me) extremely complicated forms, and a tiny stake can win a big return. Of these the Catholic memorandum said,

Pools have become a national pastime, and we consider that in some ways they are beneficial, since in many homes happy evenings are spent by the family remaining together and filling up their coupons.

Without taking up a rigorist attitude towards pools, it is possible to think that there was an element of special pleading there. On the other hand, the memorandum was much more critical of greyhound-racing ("the dogs"). More power should be given to local authorities to control the opening of tracks for this purpose, for dog-racing, in our opinion, with tracks in large

cities, presents a serious problem. . . . The temptation to bet beyond one's means, or of falling into bad company, is very real. It is one thing to permit betting and another to stimulate it.

Gambling at places of work is usually surreptitious, as it is among soldiers and sailors [our armed forces have strong regulations about gambling, and conscientious commanders discourage it among their young officers. I got into trouble in 1918 for playing poker in mess; I had won a dollar] and although it often tends to become a habit, and losses often lead to dishonesty, it is difficult to envisage any curbing of it so long as the human instinct to take a chance persists.

In other words, you can't abolish gambling, or make people sober, by acts of parliament or 18th amendments: that is true enough, though the argument has often been misused. And since gambling is here to stay, the memorandum advocated the inauguration of betting-shops, which should be rigorously controlled in scope, operation and number.

★

THE memorandum did not confine itself to one class of people. "Bridge clubs," it said roundly, "where stakes tend to be high, have often been a bad effect on the home because women becoming addicted to them often lose beyond their means."

This memorandum was supported before the commission by a delegation consisting of the Bishop of Southwark, a parish priest and a layman, who were questioned thereon by the commissioners. The possibility of state lotteries has been debated off and on in England for years, and they have been consistently opposed by religious bodies, so a question on this matter was addressed to Bishop Cowderoy. His reply, that he could see nothing immoral about it and that the Catholic Church has nothing against a state lottery in principle, received wide publicity in the press; but the man who really hit the head-lines was Canon Thomas FitzGerald.

Canon FitzGerald is the parish priest of a populous and tough dock-side parish in London's east-end; years ago a Quaker neighbor of his told me how some of his flock had been complaining in unmeasured terms to their pastor about the shortcomings of the local Jews. "Maybe," he replied, looking at them fixedly, "but at least they don't get drunk and beat their wives." Well, this Canon FitzGerald talked to the commission about the Catholic memorandum's recommendation that it should be made legal for cash bets to be taken at the book-makers' registered offices, and that the laws about street betting should be stringently enforced.

"I feel it is shocking," he said, "that the humble man should be denied the service that can be given to the gentleman with a banking account. I feel very strongly about it—the way my poor little people in the East End are persecuted and run off their feet for doing some

thing which, when I join my pals in my club, we all do and I do myself."

That holds good for other forms of financial enterprise besides bookmaking.

★

IN THE past there has been in England a very high degree of what for want of a better word must be called "puritanism" with regard to betting, "drinking" and even smoking. This is now very greatly modified (perhaps too greatly, some of us may think), but it has by no means disappeared. And, especially among those who have retained a more traditional nineteenth-century Protestantism, a strict theory and practice in these matters is still often regarded as a very necessary part of religion. Even people with no profession of religion will sometimes express surprise when an undoubtedly religious man "takes his pint" or "has his bob each way." It is therefore an excellent thing that a royal commission, and the general public through the press, should have put before them an authoritative, responsible and sober presentation of what the Catholic Church and her ministers have to say about betting and gambling, in the abstract and in the concrete circumstances of today.

It is the more good because many Catholics over here are apt to give a false impression to their neighbors. As I have said elsewhere about a different matter (Sunday observance), we tend to exaggerate in an anti-puritan direction; to look down in a rather superior way on our Protestant neighbors, and definitely to flourish our Catholic freedom in their faces. We in fact often give an impression not of liberty but of license. The sincere Protestant is shocked at what seems to him sheer anti-nomianism or cynical self-indulgence; the devoted social worker is disturbed by our apparent ignorance of or indifference to the frightful ravages made in human lives by gambling and hard liquor—often innocent lives suffering for the sins of others. And indeed it does seem to me that we sometimes underrate those evils.

If there ever was a time when the cause of the Gospel could be served by emphasizing that Christians are *not* a "peculiar people," that time has gone by. Others are less than ever inclined to be favorably impressed by the spectacle of Christians who are "men of the world," "regular guys." How often do we hear jokes which center round the idea that a priest (generally of a certain specific nationality) who is a teetotaler and does not play cards for money is probably not in good standing. There's no harm in that. But there are implications that may be disturbing. And the effect on non-Catholics is often deplorable. At bottom there is no reason why mild gambles, sweepstakes and the like, should not be used to raise funds for good causes. We all know that. But it can be overdone. And when in England individuals sometimes go about to circumvent the civil law in regard to these things, it is not non-Catholics alone who are scandalized: nor is the scandal pharisaical. If Caesar's wife must be above suspicion, how much more then. . . .

DONALD ATTWATER.

Two Poems by Jessica Powers

THE BLOOD'S MYSTIC

GRACE girds that moment when the spirit
halts
To watch the Magdalen
In the mad turbulence that was her love.
Light hallows him who thinks upon her when
She broke through crowds to the Master's feet
or ran on Easter morning,
Her hair wind-tumbled and her cloak awry.
What to her need were the restrictions of
Earth's vain formalities?
She sought, as love so often seeks and finds
A Radiance that died or seemed to die.

One can surmise she went to Calvary
Distraught and weeping, and with loud lament
Clung to the cross and beat upon its wood
Till Christ's torn veins spread a soft covering
Over her hair and face and colored gown.
She took her First Communion in His Blood.

O the tumultuous Magdalen! But he
Who comes upon her in the hush of love
Claims the last graces. A wild parakeet
Ceded its being to a mourning dove,
As Bethany had prophesied. We give
To Old Provence that solitude's location
Where her love brooded, too contemplative
To lift the brief distraction of a wing.
There she became a living consecration
To one remembering.
Magdalen, first to drink the fountained Christ
Whose crimson-signing stills our creature stir,
Is the Blood's mystic. Was it not the weight
Of the warm Blood that slowed and silenced her?

WATERS OF LIGHT

THE soul in the state of grace, writes Madre
Teresa,
Is like a limpid well
Out of which streams of clearest crystal flow.
Go forth, my music, and these tidings tell
To all who have no inner light to know
The just of Paschaltide, the newly born,
Still in the hallowing of Easter morn.

How beautiful, sings the Holy Ghost, is the
chaste generation,
The Lamb's elect in undiminished white.
These are the new lambs come to the font of
waters,
They overflow with light.
Their gladness bubbles up in Alleluias,
Their radiance is poured in every place.
Oh, who could look on the baptized of Easter
And loiter toward the vision of God's Face?
Who would not strive to join this shining host
Born of pure water and the Holy Ghost?

For all who thirst their way across a desert
Or tempt the black esurience of hell,
I run to gather manna before dew-loss
And so shout after them, "Oh, see what fell!"
I plead, "Oh, take this first white flake I offer
As savor of all bliss:
The soul that holds the liquid of God's graces
Is like a limpid well."

The Screen

"AH, DID YOU ONCE SEE SHELLEY PLAIN?"

EVEN when handling biography, film-makers realize that the play's the thing; no matter how interesting their central character is, unless the script about him is equally engaging and dramatic their movie will be flat. Perhaps the facts have to be juggled a bit or perhaps scenes have to be written in with imaginary characters, but the important thing is for the finished movie to present people whose actions and motives have problems more interesting and complicated than our own and are at the same time close enough to truth to represent life as we know it.

The movies have successfully portrayed real people and their times in biographical films about such outstanding personalities as Wilson, Saint Bernadette, Zola, Pasteur, Saint Vincent de Paul, Edison. And even in musical pictures, in spite of glossy, superficial items about Marilyn Miller and Cole Porter, they showed that they could capture a feeling of reality (with the help of a good score) in telling the stories of George M. Cohan, Al Jolson and George Gershwin.

It is not easy to figure out why some biographical films are dreary and why some crash through with a great lift. I suspect the answer depends mainly on the movie makers' appreciation of their central figures and on their understanding of cinematic technique and what makes movies appeal to the heart as well as the head. The recent "Joan of Arc" was made by people who know the film business well, but in spite of all the money spent and the picture's magnificent pageantry, Joan herself did not emerge as a living person. Perhaps her story is too difficult for the movies to handle or perhaps in this case she was lost in a profusion of awe, costumes and Technicolor.

★

IT IS interesting that a new biographical film which was made on an inexpensive budget and with a script that is no masterpiece of writing succeeds so well in vivifying its main character and situation. "The Jackie Robinson Story" has flaws as a movie: many of its baseball scenes are obviously studio staged and some of them are described instead of shown; its dialogue is often stilted and because its characterizations depend more on dialogue than on the visuals, its people lack warmth and depth. But in spite of these faults this is a movie to be seen for its stirring emotional impact. It has one advantage over other cinema baseball biographies (Gehrig, Ruth, Stratton) in having Mr. Robinson play himself; and Jackie gives a remarkably sincere and moving performance—both as a baseball player and as a man. You may wonder at times whether he's a man or an angel when you see the situations in which he is

thrown as the first Negro to play organized big league baseball, but in any case you will applaud his victory—a victory won mainly through heroic self-control.

The film is rather sketchy in its early scenes showing the rise of the young athlete, but once Robinson takes over the role and the story moves into baseball with Jackie on the Montreal team and later with the Dodgers, the picture takes on a two-fold fascination: for those who like good sportsmanship and for those who hate prejudice and discrimination. No small praise must go to Branch Rickey (admirably played by Minor Watson) for his eagerness to make a test case of this first Negro. When Jackie is told that no matter what happens he can't fight back, he can only play ball, all your sympathies are won to this Negro who has become a symbol. Perhaps the film oversimplifies the problem, but it does not mince words: and while you're being annoyed at some Americans for their thick-headed, biased thinking, you are cheering others (including Robinson and the makers of this movie) for their courageous fight against prejudice.

★

I DON'T suppose Herbert and Dorothy Fields who wrote the book for the musical comedy "Annie Get Your Gun" expect us to believe these are the real Annie Oakley, Frank Butler, Buffalo Bill, Sitting Bull, etc., who appear in their show, so there is no reason why we should get too serious about the biographical portraits in the movie based on this stage hit. It is enough to say that this is the story of the world's most famous female sharpshooter who had a terrific yen for the world's greatest male sharpshooter and who finally discovered you can't get a man with a gun. Audiences who saw the original play as staged by Rodgers and Hammerstein are going to miss Ethel Merman and Ray Middleton who sang those wonderful Irving Berlin songs in grand style.

By comparison the movie's Betty Hutton and Howard Keel come off second best; but the songs are so good and the film is so big and techni-colorfully lush that all moviegoers will feel they are getting their money's worth. My main argument with the picture is that it is little more than a filmed play. Except in some very elaborate production numbers on horseback, Director George Sidney seldom moved his camera and the photography, though pretty, is static. Louis Calhern, Keenan Wynn, J. Carrol Naish, Edward Arnold are satisfactory in the supporting cast, but actors of their calibre could have been much more effective. Perhaps Director Sidney thought Miss Hutton's bounce and mugging and Mr. Keel's handsome figure draped in drugstore-cowboy costumes were enough. Well, anyway, I'll bet you come away singing about "Show Business" or "The Girl That I Marry" or "They Say It's Wonderful."

★

JOHNNY HOLIDAY" tells a story that the movies have told many times before—that of the juvenile delinquent who is sent to a Boys' School where after a

long period of rebellion he is made over into a cooperative member of society. Although its plot is not based on a biography, Producer R. W. Alcorn says that it follows parallel lines in his own life. In spite of this and the fact that it was staged at the Indiana Boys School at Plainfield, Indiana, and it has several men like Indiana's Governor Henry F. Schricker and Hoagy Carmichael who play themselves, the total effect is pretty corny and sentimental. From the start we know that Johnny (Allen Martin, Jr.), wavering between the bad boy who leads him astray (Stanley Clements) and the tough ex-sergeant with a heart-of-gold (William Bendix), will finally be on the right side when the villainous villain is doing his dirtiest villainy. I'm sure that the Indiana Boys School does a great deal of good, but I wish that this picture about the institution had been more convincing and more realistic in portraying its praiseworthy work.

PHILIP T. HARTUNG.

Of Note

Catholic Action in America

IN the May 11 issue of *The Catholic Messenger* (Cosgrove Building, Davenport, Iowa) Donald McDonald presents an interview with Father Leo Trese, author of *Vessel of Clay*.

"Abbe Michonneau," I volunteered, "seems to rely on Catholic Actionists to help turn his parish into a missionary parish. You say, in your book, that Catholic Action leaves you frustrated. You say Catholic Action 'fires your imagination,' but leaves you 'wilted' when you look at your crowded engagement schedule. You say the Jocist technique of the European Actionists does not seem to be the American answer to the apostolate for Christ."

"One at a time," said Father Trese. "I am, of course, for Catholic Action. It is indispensable in this country. But an Action cell, if it is properly directed, demands each week a minimum of four or five hours of a parish priest's time. That's one cell. Now cells are organic. They must be organic or they will die. Living cells multiply. It is of the nature of Catholic Action to diffuse itself, to influence an ever-widening area, more and more people. The parish priest soon runs out of time. He cannot give four or five hours to each cell each week. Yet if he does not give them this careful attention, the cells will be deprived of spiritual formation which is both the vital prelude to action and action's concomitant support.

"What is the answer?" asked Father Trese. "I don't know. Perhaps it is the establishment of lay-centers where Catholic Action militants will spend a year or more developing techniques and forming themselves spiritually. If we had 'Grailvilles' (Grailville, outside of Cincinnati, Ohio, is the noted center for training Catholic lay women to discover the profundity of their being as Catholics and as women), scattered around the country for both men and women, that might be the answer. I am merely speculating.

"The Jocist technique does not seem to fit this country. Catholic Action here is still in the formative stage. It is needed, desperately. But it must be developed along American lines."

"It is true," he said, "that each parish is, in fact, as Abbe Michonneau points out, meant to be a 'missionary parish.' All the souls living within the parish limits are either actual or potential members of the parish.

"But our milieu is different from the French milieu. There, the people are either Catholics or pagans. There are no other formal sects. The Michonneau technique of transforming the parish into a militant apostolate has been developed to fit the situation in France."

Summer Programs

A NUMBER of Catholic organizations and schools offer special summer programs on the liturgy of the Church, theology or the lay apostolate. As a service to readers who may be interested in spending part of their summer with one of these groups, we list here some of the programs:

Notre Dame Liturgy Programs. Offering graduate degrees. Courses in the liturgical seasons, Gregorian chant, the psalter, scripture. Undergraduate and graduate sections. Faculty includes the Rev. Michael A. Mathis, c.s.c. (director of the program), Rev. Jean Danielou, s.j., Rev. Balthasar Fischer, Dom Patrick Cummins, o.s.b., Rev. H. A. Reinhold, Dom Ermin Vitry, o.s.b., Rev. W. J. McAuliffe, c.s.c., Sister M. Prudentia, c.p.p.s. June 19 to August 11. Write to The Registrar, University of Notre Dame, Notre Dame, Indiana.

Boston College Social Worship Program. Courses in the liturgy, chant, the parish, Christian art, school drama and art. There will be a workshop on social worship's ramifications in sociology, literature, music, history and the arts. Faculty includes the Rev. Paul A. Curtin, s.j., Rev. Thomas F. Stack, Rev. William J. Leonard, s.j., Rev. Francis P. Moran, Rev. James E. Coleran, s.j., Rev. Clement J. McNaspy, s.j., Sister M. Jeanne, o.s.f., Mr. John Redd, Mrs. Mabel Channing Livingston, Mr. Matthew William Boyhan and Mr. Joseph T. Nolan. June 26 to August 5. Write to the Director of the Summer School, Boston College, Boston, Mass.

Grailville: Eight Summer Courses on the task of women in the modern world, marriage, the personal apostolate, lay missionary work, liturgy, writing. The faculty will include Rev. Leo J. Trese, Mrs. Abigail Quigley McCarthy, Rev. Conleth Overman, C.P., Rev. Vincent Martin, O.S.B., Rev. William Leonard, S.J., Dom Ermin Vitry, O.S.B., Dr. Lydwine van Kersbergen. The full session, including all the courses, is from June 15 to August 27. Write to Grailville, Loveland, Ohio.

Today Magazine Summer Sessions. To be held in Chicago. Study and discussion of Catholic attitudes, and current social, cultural and apostolic problems. Workshops in writing. The regular courses will be conducted by the *Today* staff, with guest lectures in special fields. The sessions are open to 1950 high school graduates, high school students entering the 3rd or 4th year, and college freshmen and sophomores. Three terms: June 19 to 30, July 10 to 21, July 24 to August 4; four nights weekly, from 8:00 to 9:45. Write to *Today*, 638 Deming Place, Chicago 14.

St. Xavier College Theological Institute for Sisters. Courses in theology, canon law and scripture. Faculty includes Very Rev. Walter Farrell, O.P., Very Rev. John W. Curran, O.P., Rev. Philip Emmans, O.P., Rev. Patrick M. J. Clancy, O.P., Rev. John F. McDonnell, O.P., Rev. Francis L. B. Cunningham, O.P., Rev. Timothy Froendhoff, O.P., Rev. Athanasius Weiseipl, O.P., and Rev. Michael Faraon, O.P., June 26 to August 3. Write to The Registrar, St. Xavier College, 4900 Cottage Grove Avenue, Chicago 15. (The attention of nuns and laywomen interested in graduate study in theology is also called to the school of theology at St. Mary's College, Notre Dame, which has been operating since 1943. Write to the college at Notre Dame, Indiana.)

Friendship House (New York) School of Interracial Living. Held at Montgomery, New York. Program of study, work and prayer, with courses on the liturgy, the Mystical Body and interracial techniques. Four sessions: July 15 to 22, July 29 to August 5, August 12 to 19, August 26 to September 2. Write to Muriel Zimmerman, Friendship House, 34 West 135 Street, New York City 30.

Friendship House (Chicago) Summer School. Held at Wheeling, Illinois. The program is substantially similar to that of the New York Friendship House. Two sessions: July 7 to 14, 15 to 21. Write to Frank Leahy, 4233 Indiana Avenue, Chicago 15.

Notre Dame: Workshop on Catholic Economic and Social Principles. This program is to bring together teachers of economics, social sciences, commerce, business administration and finance "who are interested in a better understanding and more effective teaching of Catholic social and economic principles." August 7 to 11. Write to Sister M. Gregoria, B.V.M., Mundelein College, 6363 Sheridan Road, Chicago 40.

The Burden of Gold

By DANIEL-ROPS

TOO much attention cannot be paid to men of good will who are conscious of the dramatic situation in which humanity finds itself today, and who try to find a way out. One of the most disturbing spectacles at present is that of the contrast between the prodigious capacity of human intelligence in the technical order and its almost absolute sterility when it comes to making use of technical advances for the benefit of the community.

There is nothing new in our indignation about an economic system which ends up with unsold goods, depressions, unemployment—in other words, widespread human suffering—while millions of potential consumers lack the minimum they need just in order to live. How many things have been tried in the past five years to overcome the disastrous results of a depression which has clearly been manifested by many symptoms! What has been done to make possible a just distribution of the goods which machines are only waiting to produce in unlimited quantities?

That is why I should like to call attention to a work of creative thought. Alexandre de St. Phalle is a banker by profession; he has a passion for economics; he is a good writer to boot. The theory which I shall summarize here is explained in detail in his very recent book, with a title tinged with irony, which should not becloud its importance *Nos quatre sous (Our Four Pennies)*.

His point of departure is exactly that on which several years ago the theorists of the *Ordre Nouveau*, of personalism and of the *Mouvement pour l'abondance* started by M. Jacques Duboin, took off.

In 1932 at the depth of the American depression, when 15,000,000 able-bodied workers did not know where their next meal was coming from . . . half the houses in the United States were still lighted by oil lamps, half the present road system was not built, dilapidated houses were more numerous than modern ones. . . .

★

I myself should like to go further: in China and in India that same year 5,000,000 human beings were dying of starvation.

Alexandre de St. Phalle starts off by presenting this absurd situation, absurd and even worse since frightful wars and world-wide catastrophes seem to be the only means which have been found, in fifty years, to administer oxygen to the economy when it is gasping for breath.

DANIEL-ROPS is author of "*The Poor and Ourselves*" and "*Sacred History*." He is the editor of the French monthly, *Ecclesia*.

The originality of the author is to seek a solution on the terrain where professionally his experience counts most: that of finance and of currency. He focuses attention on the responsibility of gold:

Gold no longer properly regulates the exchange of goods and services. If its deficiency has not been discovered earlier, that is because at the very time large industry was multiplying its transactions in the second half of the nineteenth century, two major sources of gold were discovered, simultaneously and by sheer coincidence. They provided enough of an increase in the supply of the precious metal for all necessary payments. After the first World War, when commercial activities could be resumed, no new sources of gold were brought into play and the result was strangulation . . . which brought about . . . a halt in production.

Alexandre de St. Phalle aptly compares humanity to "a young man who grew up in his infant's clothing and whose blood circulation was blocked by the pressure of his clothes on his arteries. After a war or some other catastrophe tears his clothing to shreds, he revives."

★

GOLD, according to the author, no longer carries on its essential function: properly to regulate the exchange of goods and services. Must we abandon it? And can we do without it? St. Phalle calls attention to two major attempts in this direction, that of the Roosevelt New Deal and that of Dr. Schacht in Hitler's time. Was not the beginning of American economic revival in 1933 promoted by currency manipulation, a step taken in a sense against gold? And without having a store of precious metal, the Germans between 1933 and 1939 succeeded in building their famous *autobahnen*, in carrying on and expanding a workers' housing program and in putting in the field the most powerful army the world had yet known.

While France, then the second greatest financial power in the world, sitting on an impressive stock of gold, had no express highways, very little in the way of low-cost housing construction and an army. . . . In the United States and in Germany these interesting attempts were doomed to failure, for quite different reasons: the inability of Mr. Roosevelt and his friends to carry out the idea to its logical conclusions and the megalomania of Hitler. Is it not possible to conceive of another method which, without falling into these errors, would nonetheless succeed in doing away with the gold corset in which the economy of the world is strangling?

That is what Alexandre de St. Phalle proposes under the heading of *compensated currency*. The basic idea is that a currency which functions perfectly must keep prices at a stable level: an excessive rise in prices prevents buying and engenders suffering; an excessive drop brings about business failures, unemployment, and mass suffering. In order to obtain stability, he suggests scientifically increasing or decreasing the quantity of currency in circulation.

LET us suppose that a committee of economists, who are both competent and disinterested, have the task of indicating the direction of the national economy every three months. If they find that prices have a tendency to go sky-high, the quantity of currency in circulation would be reduced and prices would fall. If they should find a dangerous tendency toward low prices, the quantity of currency would be increased and prices would rise. Such regulatory action would be comparable to that of a driver who by the slightest turns of his steering wheel keeps his car on its course. Thus would depressions and all that results from them be avoided—especially unemployment.

By what practical means could this monetary operation be carried out? Alexander de St. Phalle envisages the abandonment of the gold standard and its replacement by such revenue-producing forms of wealth as national forests, national tobacco, match, telephone and canal companies, hydro-electric power facilities. . . . An investment commission would be in charge of managing them. Every three months the revenues from these sources of wealth would be utilized according to the findings of the committee of experts—as explained above. If prices are rising too rapidly this revenue would be used to retire currency to the Bank of Issue, thus to diminish the quantity of money in circulation, thus to put a brake on the price-rise. In the opposite situation the revenue from these sources would be thrown into the market to launch public works, housing construction, etc. . . . that is to say, to increase the quantity of money in circulation, to raise prices; the desired stability would be realized.

It must be admitted that this theory is remarkably ingenious. It is to be hoped that in the various parliaments and at the UN a few statesmen will demand a systematic study of such a plan; it is well worth it. To discuss it myself would be beyond my intention and doubtless beyond my competence too. My object in bringing it up is to promote the discussion which such an idea demands.

Books

The Main Stream of Music and Other Essays. Donald Francis Tovey. Oxford. \$4.00.

IN books on art one can generally perceive definite well-known trends. First there is the type of book one uses to find out about the authenticity of a Mozart quartet or a Rembrandt etching, or about the approximate year in which it was created, its relation to other works, etc. Some of these books display an incredible wealth of factual material but they do not satisfy the minds of those who want to see the history and theory of art in its relation to universal ideas. In fact the best books of this sort pretend to be nothing more than what they are—works of reference.

Then there is the book which is an interpretation in terms of the philosophy of history; the sort of book which deals, for example, with analogies and parallels between various forms of art and their relationship to phases in the history of the human mind. This trend has become prevalent, particularly in the German-speaking countries, since Hegel, Burckhardt and Nietzsche. The danger inherent in this approach is that even those who obviously lack the factual knowledge that is a prerequisite for a sweeping hypothesis can have their say. Such ideas were a dime a dozen in the generation following Nietzsche. It became a free-for-all. When Spengler says that the music of Haydn and Mozart corresponds, in terms of cultural history, to the development of Dresden china I have a very strong suspicion that he understood very little about either Haydn or Mozart or Dresden china.

There is, thirdly, the technical expert who has all the factual details at his fingertips and, at the same time, possesses what one might call a metaphysical sense. Sir Donald Tovey is an outstanding example of this type. The present volume is a collection of essays published in various places and on various occasions. To indicate the range of these papers it is best to list the titles: "Haydn's Chamber Music," "Christopher Willibald Gluck," "Franz Schubert," "Tonality in Schubert," "Musical Form and Matter," "Normality and Freedom in Music," "Words and Music: Some Obiter Dicta," "Brahms' Chamber Music," "Some Aspects of Beethoven's Art Forms," "Elgar, Master of Music," "Dohnanyi's Chamber Music," "The 'Lean Athletic Style' of Hindemith," "Prefaces to Cadenzas for Classical Concertos," "The Main Stream of Music," "A Note on Opera," "Stimulus and the Classics of Music," "The Training of the Musical Imagination," "The Meaning of Music."

The essay which is used as the book's title is a delightful ramble through the history of European music, containing a wealth of observations most stimulating to those who are interested in the philosophy of aesthetics, and at the same time carefully avoiding the pitfall of a monistic "theory."

A man like Professor Tovey, who has been a personal friend of Joachim, Elgar, and Hindemith, has spanned a good deal of this history of occidental music in his own life. However this was not due simply to the good fortune of personal contact. There are very few people who have an immediate understanding for the mystic depth of Schubert's tonality. Those who do are often many light years remote from the world of the *Kunst der Fuge*, because usually a musician is born either a counterpointal Aristotelian or a melodic Platonist. Professor Tovey is one of the rare persons in whom the two are happily integrated. He has touched both poles of the musical world, and of this fact the present volume is testimony.

In most books of this sort one feels in the end that beauty becomes corroded by too much analysis. In Tovey's essays this feeling arises only on rare occasions, for example, in the "Prefaces to Cadenzas for Classical Concertos." A cadenza is an improvised piece of music,

and was, originally, freely extemporized *ad hoc* by the soloist during the concerto. To produce analytical scientific notes on cadenzas seems a definite case of forfeiting a purpose, particularly when the composer Tovey does this to one of his own cadenzas. (Incidentally, this reviewer still prefers Joachim's original cadenza for the Brahms violin concerto to the one composed and discussed by Tovey). But these are very minor drawbacks which do not distract one from the depth and grandeur of this book. This collection of essays is a worthy monument to one of the greatest musicologists of all time.

KARL STERN.

Louisiana Gallery. Philip Kappel. Putnam. \$6.00.

IT HAPPENS that Louisiana is the only one of our states whose borders I have never crossed. Several times on transcontinental journeys I have intended to visit New Orleans, but some accident has always intervened to change my plans. Thanks to Philip Kappel, I now feel a warm acquaintance with the state.

Louisiana itself sponsored Mr. Kappel's report of New Orleans and the River Country, so that one can safely assume that the report is authentic. It is not, however, a Chamber-of-Commerce glorification of Louisiana's celebrated landmarks and charm. Many of the landmarks and all of the charm are there, yes; but Mr. Kappel has pictured not only the delicate iron tracery of New Orleans' balconies, the imposing romantic plantation mansions, the lush, mysterious vegetation of the swamps, but also the humbler aspects: the junk dealer, lanky cattle grazing on the levees, a lumber mill, a cane-field "thirst wagon," ship-yards, a barber shop, a Canal Street theater marquee, Negro hovels, a street-repair crew, a ferry landing.

Because Philip Kappel is primarily an etcher (his prints hang in our leading museums), the 73 drawings he has made for this volume have the quality not of ephemeral illustrations but of individually complete pictures, rendered in a technique which captures mood, mass, line, sunlight and shadow, character, together with a remarkable sense of space.

A short prologue sketches Louisiana's back-and-forth history. Facing each drawing are informal notes expanding the subject; these vary from history to description to anecdote. The tone is informal, lightened with easy humor. Yet one gathers much specific information that corrects and enlarges one's mental picture of Louisiana. For example, what exactly is a Creole? The term has become so loose that dictionaries now recognize the meanings of "a Negro born in America"; "a half-breed." In Louisiana, according to Mr. Kappel, a Creole is a white Louisianan of mixed French and Spanish blood—although strictly, I believe, the mixture is not requisite to the term; a Creole, in the Louisiana sense, would seem to be a white person descended, with whatever later mixture, from either the French or Spanish

settlers of the Gulf states and preserving their characteristic speech and culture.

Or again, did you know that rain water has to be pumped out of New Orleans' streets, since drainage is blocked by the levees? That it was an Irishman, General Alexander O'Reilly, who in 1768 sailed a fleet of 24 ships to New Orleans to quell disloyalty to Spain, to which Louis XV had presented the city as a gift to his cousin, Charles III?

In his introduction, John Marquand says of Philip Kappel that "he has an intuitive appreciation of atmosphere, an artist's eye for form, combined with a sense of humor." In this beautifully-presented volume, he has exercised all these qualities.

DAVID BURNHAM.

Nothing. Henry Green. Viking. \$3.00.

THIS second book by Henry Green to be published in America has been received with as much praise as the first, *Loving*, and indications are that a cult will be established for him as rapidly as one was for Joyce Cary. The earlier book prompted responses which likened Mr. Green to Emily Dickinson, E. M. Forster, Elizabeth Bowen, Ivy Compton-Burnett, and it drew from Christopher Isherwood, that constant booster, the appraisal, "one of the most individual and exciting novelists now alive."

The present story has been described by the author, himself, as a "frivolous comedy of manners," an admission that gives additional impetus to anyone interested in examining the heightened self-consciousness of writers in contemporary surroundings. The appearance of the "entertainment," the drawing room drama in verse, the multiple language tour de force, the picaresque novel with bizarre characters embodying irregular morals and ethics would seem to indicate a growing bashfulness in artists when they operate in, and for, a world dedicated mainly to action. At any rate, this comedy of manners is made up almost entirely of dialogue. The romance of John Pomfret and Jane Weatherby, and the romance of their children is revealed by conversation. The success of the elders' affair, the failure of the children's courtship is explained by speech. This method has the advantage of speed and interest, but it brings about an atmosphere of isolation, it circumscribes the main characters in an unreal location. It also demands the inclusion of many words that are merely structural and not essential to the development of the story or the characterizations. Frequently remarks which are meant to be hilarious fall flat on their exclamation points.

Mr. Green allows the reader to understand the seriousness of the youthful couple and the giddiness of their parents, the feeling of responsibility in the children for the automatic selfishness of their forebears. However, all characters are handled in a jocular, offhand way. The author has a good eye and a good ear. His special power is the ability to recreate non-consecutive sentences, the

B. ALTMAN & CO.

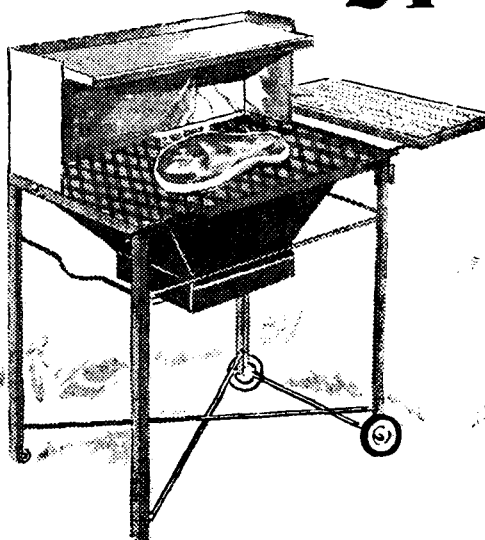
FIFTH AVENUE

MU. 9-7000

ENTERTAINING UNLIMITED . . .

BARBECUE GRILL

24.⁹⁵



Our best all-around grill . . . for convenience

—for looks—for price. Generous in size, it's equipped with a hardwood cutting board, a combination windshield and 10 1/2-in. warming shelf, and an ash pit that works with a minimum of fuss. Complete with 4-in. synthetic rubber-tired wheels, it measures 18 x 24 x 30 inches high.

Altman barbecue shop, fourth floor

. . . and at East Orange, White Plains

and Manhasset

WRITE, OR PHONE MURRAY HILL 9-7000

CHESTNUT HILL COLLEGE

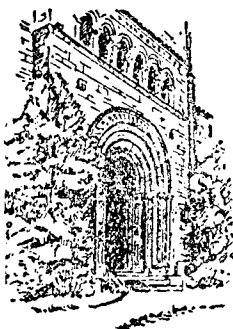
Chestnut Hill
Pennsylvania

Conducted by the Sisters of
St. Joseph

Approved by the Association of
American Universities.

For further information write
to the Registrar.

Prospective students should make early application



A LIBERAL ARTS COLLEGE

which prepares its students
for business or the profes-
sions. Exceptionally strong
faculty. Fully accredited.
Courses leading to B.A. or
B.S. Degrees. Conducted by
priests of the Archdiocese of
St. Paul, assisted by lay
Professors.

Address Very Rev. Vincent J. Flynn, President, Box K

COLLEGE OF ST. THOMAS

St. Paul 1, Minn.

CAMP NOTRE DAME

IN THE FOOTHILLS OF THE WHITE MOUNTAINS
NEW HAMPSHIRE

BOYS — Ages 6 to 16 — GIRLS

NAMASCHAUG	★	SPRUCELAND
LAKE SPOFFORD	★	GRANITE LAKE
51st SEASON	★	30th Season
\$200 Nine Weeks	★	\$225 for Season
\$110 Per Month	★	\$120 Per Month

MARQUETTE

☆ BOYS—30th Season — ON LAKE SPOFFORD ☆

Featuring \$60 Two-Week Reservations
Baseball Tournament Throughout Summer—Special Rate to Uni-
formed Junior Teams for One Week Stay—5 Seven-Inning Games—
Big League Managements Interested.
Resident Chaplain and Registered Nurse at Each Camp
Physician in Attendance—Balanced Meals
Finest Equipment—Beautiful Waterfronts—Mature Supervision
FREE Transportation Included for All Camps
(Boys) — For Booklet Write — (Girls)
JOHN E. CULLUM—MR. and MRS. L. T. FELL
Camp Notre Dame
Capitol Building, Union City, New Jersey
Phone UNION 3-3840—If no answer Call UNION 5-7178

CAMP WE-HA-KEE

On Green Bay
Marinette, Wisconsin

For Girls 8-16

Conducted by Dominican Sisters, Sinsinawa, Wisconsin
1950 Season June 27-August 22, \$300

For information write

Sister David O'Leary, 192 Ridge Ave., Winnetka, Ill.

Albertus Magnus College

New Haven, Connecticut

Founded and directed by the Dominican Sisters of St. Mary of the
Springs. Resident and non-resident students. Liberal Arts, Pre-
Medicine, Pre-Law and Teacher Training courses lead to the Degree
of Bachelor of Arts. Fully accredited, including accreditation by the
American Medical Association. Ninety minutes from Grand Central
Station, New York. Address the Registrar.

anacoluthons of ordinary conversation. This book is not so varied, not so balanced, not so real as the first novel brought out here. It would seem improper to consider it anything other than what Mr. Green does, a "frivolous comedy of manners" about nothing.

GEORGE MILES.

James Joyce: His Way of Interpreting the Modern World. W. Y. Tindall. Scribner's. \$2.00.

The Permanence of Yeats: Selected Criticism. Edited by James Hall and Martin Steinmann. Macmillan. \$5.

THE old ideal of the academic type, "a scholar and a gentleman," has no place in a world of specialization. The two terms are regarded as mutually exclusive: if you write like a gentleman, you may be regarded as a charming dilettante, but never as a scholar; if a reputation for scholarship is your ambition, you dare not write with gentlemanly ease and grace, lest you be found wanting in scientific method.

The reception in academic circles of the two books before us is likely to exemplify this trend. Professor Tindall, an American who leans toward Europe, has written an essay on Joyce rather than an exegesis. Temperate in tone, with no axe to grind, he leads the reader from one elevation to another in Joyce's work, suggests that he pause a moment to admire the view from this angle, and moves on. He never attempts to crush the reader with the weight of his learning, nor forces upon him any particular pet theory, whether artistic, political or scientific. It is almost certain that he will be branded a gentleman.

My own sole objection to his book is that it forms part of Scribner's new "Twentieth Century Library," which is supposedly aimed at "the intelligent layman." Professor Tindall assumes in his reader a familiarity with Joyce's total output—and especially with *Finnegans Wake*—rarely to be found in the intelligent Ph.D. candidate. The book is a little too obviously a product of his celebrated seminar on *Finnegans Wake*.

THE symposium on Yeats by twenty-four critics might well damage the poet's permanence in English literature, if anything could. Edmund Wilson, a gentlemanly author now scorned by some of the "new critics," was the first to relate certain of Yeats's poems to the theory of history presented in "A Vision." In *The Permanence of Yeats* his study is reprinted, followed immediately by similar ones from Messrs. Blackmur, Brooks, Ransom and Tate—all going over much the same ground with considerable ponderousness, and all taking in each other's washing. This quartet set the tone for the majority of the American critics in the volume—ponderous exegeses of a few supposedly "key" poems, related to a frame of reference too narrow to be truly scholarly. How narrow, one can easily discover by passing on to David Daiches, a Scot, who has taken the trouble to read Yeats's predecessors and contem-

poraries in the Irish literary movement and to relate his work to theirs. Eric Bentley is too lazy to do this—he says “The Irish Renaissance is depressing because it didn’t exist”—but at least he has taken a look at Yeats’s plays, instead of narrowing his vision to exclude everything but the Byzantium poems.

Professor Tindall once again appears among the “gentlemen,” incidentally displaying more scholarship than the supposed scholars. He shows with considerable precision just what Yeats owed to the French Symbolist poets and—more important—what he did not. Almost at the end of the book the raffish Auden—little concerned to be either gentleman or scholar—comes along to point out something overlooked by everybody else: namely, that Yeats “transformed . . . the occasional poem . . . into a serious reflective poem of at once personal and public interest.” He cites as an example of this new type of occasional (in the sense of “written for a particular occasion”) poem Yeats’ “In Memory of Major Robert Gregory,” but he could have mentioned dozens of others with a similar quality—some of which have made Yeats truly Ireland’s national poet.

The editors of *The Permanence of Yeats* contribute: (a) an unsigned introduction which overemphasizes the poet’s occultism; (b) an eccentric arrangement of the articles selected for reproduction, and (c) a surprisingly thorough “Select Bibliography,” with no more than the average number of misprints.

VIVIAN MERCIER.

Guests of Don Lorenzo. Robert Pick. Lippincott. \$3.

NOT being an avid follower of trends in fiction, I do not know whether there is at present a cycle of Latin-American sagas. Probably it is the merest coincidence that Robert Pick covers the same ground—and in less distinguished fashion—which Robert Carver North explored last summer in *Revolt in San Marcos*. There is, of course, a difference in plots. Where North followed the intellectual and political development of an Indian peon to the climactic point where he is faced with a choice between his ideals and opportunism, Pick has chosen as his central character a typical *politico*. We follow Don Lorenzo through the full arc of his rise and fall, a trajectory that is as spectacular—and brief—as that of an old-fashioned sky-rocket.

The guests whom Don Lorenzo shelters, and who give Mr. Pick’s novel its name, are Nazi political refugees, seeking to escape trial as war criminals. Don Lorenzo befriends them because of a little matter of half a million dollars that has been entrusted to him for delivery to Philibert, their leader. All this happened while Lorenzo was a comparatively unimportant person. When fortune smiled, and he became Minister of War and all-but head of his Republic, his secreted half-million was his undoing; the internationalist Hojeda smelled the money from afar, and thought that a revolution was a nice clean way in which to acquire the booty for himself.

THE Commonweal Reader

Edited by Edward S. Skillin
With an Introduction by Anne Fremantle

“This collection of forty-six of the best articles, stories and poems from *The Commonweal*’s first twenty-five years of publication is about as good a way as I can think of to celebrate the silver jubilee and to catch up on what you’ve missed.”
—Today

“From this COMMONWEAL READER emerges constantly its devotion to religion, veracity, justice; its hatred of cruelty and lies.”—*New York Herald Tribune*.

“Exceedingly interesting collection.”—*America*.

“One turns up something interesting on almost every page.”—*The Catholic World*.

“I read it from cover to cover . . . profoundly impressed.”—ALASTAIR MILLER.

“I find among the authors the most representative names of our contemporary spiritual movement.”
—HELENE ISWOLSKY

at your bookseller **\$3.50**

HARPER & BROTHERS, New York 16, N. Y.

THEOLOGY OF THE OLD TESTAMENT

by DR. PAUL HEINISCH

Dr. Heinisch gives a magnificent insight into the riches of God’s first letters to mankind, the Books of the Old Testament. *Religion teachers will find this work indispensable; others will enjoy it as the key to an understanding and appreciation of the initial stage in our religious heritage.*

- the first comprehensive treatment of pre-Christian revelation to appear in English.

- written by the foremost living Catholic scholar in the Old Testament field.

- treats in topical order all the major (and most of the lesser) contributions to our religious treasury by the inspired writers of old.

- gives a thorough exposition of Old Testament doctrine on GOD, on MAN, on the MESSIAH.

- translated by Rev. William G. Heidt, O.S.B., S.T.D., M.A. (Semitics), professor of Sacred Scripture and Biblical Languages at St. John’s Seminary.

\$5.00

Discount to seminarians — Order from

ORATE FRATRES

St. John’s Abbey

Collegeville, Minn.

Current Books

Next week's issue is an indication of the way
The Commonweal covers current books week
after week.

Reviews will include Winston Churchill's *The Grand Alliance*, reviewed by Carol Weiss; Crawford Power's *The Encounter*, reviewed by John Cogley; Negley Farson's *Last Chance in Africa*, reviewed by Max Fischer; John Gunther's *Roosevelt in Retrospect*, reviewed by Edward S. Skillin; Clyde Brion Davis's *The Age of Indiscretion*, reviewed by John Cournos; Richard Pratt's *Treasury of American Homes*, reviewed by Wayne Andrews.

Begin your summer trial subscription with
next week's issue.

----- 12 Weeks for \$1 -----

FOR NEW SUBSCRIBERS

THE COMMONWEAL,
386 Fourth Ave.,
New York 16, N. Y.

For the enclosed \$1 send me

the next 12 issues of

THE COMMONWEAL

Beginning with the June 9 issue

Name

Street

City 6/2/50

206 THE COMMONWEAL

It is easy for a reviewer to succumb to delusions of grandeur, and to dismiss, in pontifical fashion, men far mightier than himself. Perhaps if I had not first read Mr. North, I might have thought Mr. Pick very good. As it is, I found *Guests of Don Lorenzo* rather tedious reading. It is a detailed account of a revolution in the making and the breaking. It is almost documentary in its exactness, and one can readily believe that the author has made careful and even scholarly research into his subject. It reads like a good case-history of a South American revolution. But, as in case-histories generally, there is no fire, no vibrancy of imagination. It is in this, more than anything, that *Guests of Don Lorenzo* fails as a novel.

Students of Latin American affairs should find Mr. Pick's book an interesting one. Considering the work that must have gone into its preparation, both as to material and in flawless articulateness of style, it seems tragic that it should be lacking in that nebulous quality which the words *verve* and *esprit* so inadequately express.

LEO J. TRESE.

Early Alpine Guides. Ronald Clark. Scribners. \$4.50.

THIS is a unique book and moving, with its photographs of those "men without maps," the guides who led the Victorian "milords" on their exploration of the Alps. To read is to look back a century, when photography was young; when mountains were mysterious, and air untraveled; and when the mass tourism of today did not exist. The camera portraits by the late Sir William de Wyveleslie Abby, most of which have not been reproduced for over sixty years, make the book a collector's item. And to read the text is to encounter a great breed of men, Italian, Swiss, and French; and a great tradition of character and skill.

ERNESTINE EVANS.

• REVIEWERS •

KARL STERN is assistant professor of psychiatry at McGill University in Montreal.

DAVID BURNHAM is author of the novels *Winter in the Sun* and *Last Act in Bermuda*.

GEORGE MILES is a critic whose home is in New York.

VIVIAN MERCIER teaches literature at the College of the City of New York and at Columbia University. He is now editing an anthology of the Celtic revival.

REV. LEO J. TRESE is a priest of the Archdiocese of Detroit. He is the author of *Vessel of Clay*, which was recently published by Sheed & Ward.

ERNESTINE EVANS reviews regularly for the New York *Herald Tribune*.